May 6
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (EZEKIEL 11: 17).

No. 19, Vol. LXXXII. Thursday, May 6, 1920. Price One Penny.

THE ANNUAL GENERAL CONFERENCE.

THE ninetieth annual General Conference of the Church convened in the tabernacle, Salt Lake City, Sunday, April 4th, 1920. President Heber J. Grant presiding. The day was very stormy, with high winds and snow falling. In spite of the weather, the multitude assembled filled the great tabernacle to its utmost capacity, and the Assembly Hall in an overflow meeting.

In his opening remarks President Grant referred to the unusually large attendance, in spite of the inclement weather, and expressed his joy at meeting the saints in annual conference, and congratulated the members of the Church upon the general condition of faith and prosperity that obtains among them. He said a substantial evidence of the sincere devotion of the people to the Church was given in their payment of tithes and offerings, and in their liberal donations for the building of meeting houses, and the support of the work of the missionaries. He read the following table exhibiting amounts that the Church were able to pay from these funds during the past year.

Payments for ward, stake, educational, temple and mission maintenance and charity for 1919: For meetinghouses, $244,108.59; ward appropriations, $447,462.80; for stake tabernacles, $35,811.82; stake appropriations, $167,410.96; for charities, $354,283.26; for hospitals, $70,121.00; for temple maintenance and construction, $214,476.61; for missions, $102,845.36; for education, $687,517.55; total, $2,334,037.85.

Commenting on the application of stake presidents and bishops to the trustee-in-trust for funds with which to build houses of worship, he said it is an impossibility to meet every request. Building costs are higher than formerly, and the applications are coming in faster, but the Church will do its best to meet every legitimate requirement.

The President spoke of the first vision to the Prophet a hundred years ago, and of the organization of the Church ten years later, and read from the Doctrine and Covenants of a revelation given to the father of the Prophet between those dates, in which the Lord said that "a marvelous work and a wonder" was about to come forth in the earth. He pointed to the facts of the growth and development of the Church in fulfilment of this prediction, facts that are now recognized and commented upon by statesmen and men of renown the world over, as they come to know the high character of the Latter-day Saints, and the nobility of the work they are doing. He commented upon the quality of patriotism which is so well known in every community of the saints, who stand everywhere as loyal, thrifty, law-abiding people, good citizens and stalwart defenders of the civil and property rights of the people, always for law and order, against every form of vice and lawlessness. He declared that the Latter-day Saints will fellowship no plan to destroy the property of individuals, corporations or governments, nor support labor unions or other organizations in seeking to control or deny individuals in their right to labor and to enjoy its fruits and privileges. While men have the right to combine and organize for their own betterment and protection, they have not the right to dictate and restrain others who do not, from working for a living in peace and unmolested. The President concluded his thrilling address with a fervent testimony to the divinity of the gospel and authority of the Priesthood restored to the earth, with all the keys and powers pertaining thereto, and declared that God is watching over His work and caring for His people.

President Anthon H. Lund endorsed all the words the President had spoken. He referred to the assumption of the ignorant, and those who seek to oppose us, that Latter-day Saints are not Christians, and said our Articles of Faith are most explicit in their declaration of Faith in the Lord Jesus Christ, as the Savior of the world; and that our people have been and are striving with all their might to get the true word of the Lord before all people.

This Easter Sunday, the Christian world observe in commemoration of the risen Redeemer. No people in the world have so true and perfect a conception of the resurrection of the Savior, as the Latter-day Saints who have a testimony and the word of the Lord that he lives, and has visited the earth in this dispensation. In allusion to the one hundreth anniversary of the First Vision, President Lund spoke interestingly of the conflict of the powers of darkness, which the appearance of the Vision completely overcame, so that the young man, Joseph Smith, was able to make his inquiry, and receive the answer of the heavenly messengers; and thus open the way for further communications from the Heavens, These came to him, revealing the Book of Mormon, which was translated by the gift and power of God, and certified

to by witnesses, who maintained their testimony to the end of their lives, though they lost faith and were separated for a time from the Church. President Lund admonished the people to continued lives of faithfulness, and expressed the hope for better attendance at sacrament and quorum meetings.

On Sunday afternoon the attendance, in spite of the snowstorm which had not abated, completely filled the tabernacle and the assembly hall, and an additional overflow meeting in the Bureau of Information.

The first speaker was President Charles W. Penrose, who expressed his joy to see such a vast assemblage of saints gathered in general conference, and he felt to praise the Lord for the truths that were spoken during the morning session. He declared that the truth should prevail, and that no power had been able to, and none should be able to hinder or prevent it or stop the work of the Lord in which the saints are engaged.

Speaking concerning the First Vision, he said we may not understand just how Joseph Smith saw the Father and the Son. He himself said it was not with his natural eyes, but with his spiritual vision. This is in accordance with our faith. We believe in spiritual visions under the gift and power of God. Everything in the Church is done in the name and authority of Jesus Christ. It is His Church, it bears his name and holds his authority. He counseled the saints to bear this always in mind, and in administering ordinances and in all their prayers to do so, using the full name of Jesus Christ, the Son of God, the only begotten of the Father. There is a spirit which proceeds from God throughout the immensity of space by which he is omnipresent. We should understand the difference between this universally diffused spirit of intelligence and truth and the personality of the Holy Ghost. He is a personage of spirit, but has not a body as the Father and Son have, but through him God manifests his power and glory, and bears witness to men. Concerning Easter, President Penrose said we join with the Christian world in commemorating the resurrection of Jesus Christ. Whether or not it is the exact anniversary does not matter; it is one day in the year, and the world turns its thoughts to the risen Christ. Be not deceived as to who He is. The Scriptures describe his birth and life and crucifixion and resurrection from the grave. He tells us himself who he is; the only begotten of the Father in the flesh, and the first born in the spirit. He reveals himself to those who draw near him, and makes the truth plain to men who seek it. It is through him alone that mankind can be saved. The miracle of the resurrection shall bring about the reunion of the spirit and the body prepared for endless progress—which is the destiny of all the faithful sons and daughters of God.

Elder Melvin J. Ballard remarked that a man had once told him that older churches than the Latter-day Saints had from time to

time changed their tenets or their views upon religion, and predicted that it would be the case with the Mormons. Elder Ballard contended for the continuity of the Truth, saying it was the perversion of true religion that admits of changes. Joseph Smith did not know much more than other people in and of himself, but he received a visit from the Great Master, and the Truth was made known to him—the Truth, and there never will be any change to that. He drew the distinction between the inspiration and labors of the reformers, like Luther, and the mission of Joseph Smith. The Reformers did a mighty work—the best they knew, but they failed because they had not the authority of the the Lord to establish his Church and kingdom. The time had not come for that. Their work prepared the way, but without the revelations of God, and the authority and power of the priesthood to set up and govern his Church, they could go no farther than they did. The commandments of the Lord to Joseph Smith contemplated complete restoration of divine authority and the exercise of divine power in setting up the kingdom of God on earth, and he performed his mission as he was directed. He organized the Church to remain and triumph over every opposing power and principle, until all men shall come to the knowledge of its truth.

The next speaker was Elder Richard R. Lyman. He said he was impressed with what had been said by the speakers preceding him. It is not the globe, not the wire, not the pole, that makes the light, it is the current, produced by the water on the wheel. One hundred years ago God revealed himself in a glorious vision to Joseph Smith. Thousands of people are assembled at this conference because they believe that vision was divine. That, said the speaker, is the "water on the wheel."

A college graduate at first disdains to go on a mission. He yields to the advice of his teacher, his father and his mother and goes. He prays for a testimony and receives it. He says in a letter to Elder Lyman that of all the philosophy, of all the ethics he studied in college, after all, the gospel of Jesus Christ is the one and great Truth: That's the "water on the wheel."

Elder Lyman said his mathematical training has always prompted him to draw definite conclusions of fact. When a man says he knows a thing, if he does not know it, it has no weight; but when he says he knows a thing and does know it, it carries conviction. So it is with the elders of the Church who bear testimony that they know the gospel is true—they know it is true and so their assertion has weight with those who hear it.

A few minutes of time remained, and President Grant called on President Charles A. Callis of the Southern States mission, to speak. Elder Callis spoke of the blessings of sacrifice. God compensates his servants for every sacrifice. It is not necessary for Latter-day Saints to listen to the teachings of other men in

spiritual matters. They have the sure word of the Lord revealed through his servants. He condemned spiritualism, and said it destroys faith in Jesus Christ. He closed with a testimony of the gospel and an exhortation to the saints to live lives of righteousness.

(TO BE CONTINUED).

HOW I FOUND THE SAINTS IN GERMANY.

[By courtesy of Mr. Percy Percyval, of London, we are enabled to publish the following interesting communication.—Ed.]

It was in March, 1919, when I got first in touch with the saints in the city of Mannheim, a great manufacturing town of 200,000 inhabitants and an important railway centre, on the right bank of the Rhine. A magnificent bridge across the beautiful river is the demarcation line of the occupied region leading to the town of Ludwigshafen. Until recently one could not go to the other side without a passport, and was confronted with the sight of barbed wire and a wall of sand bags, guarded by the sentry with fixed bayonets.

I found the small number of eighteen saints gathered in Sunday-school, presided over by the only local elder and branch President Johann Martin Scholl, who had managed to keep the flock of thirty-five members together during the war time. He is a man in the fifties, a stalwart and faithful defender of the Church. He was chosen to preside at the outbreak of the war by Elder G. A. Browning, and has proved to be the right man in the right place. It was the first Sunday in the month. I was surprised and pleased to see the saints keeping the fast, and to listen to their testimonies of the goodness of the Lord to them. All belong to the working class, and the underfed children, with their pale faces and hollow cheeks, were to me a sad sight. Food was particularly scarce at that time, and of poor quality, consisting of black coffee, made of dried currants or acorns, black war bread, soups made of vegetables; every fortnight a few ounces of meat; milk was only rationed to younger children and old people over seventy years of age. Their fathers and brothers having been enlisted, their mothers had to work hard to keep things going. I was gladly received as an additional elder, and I delivered to them the message of love and friendship from the saints of London.

The next Sunday I paid a visit to the branch at Karlsruhe, the capital of the Reichsstaat Baden, once the seat of the Royal family of the "Grand Duke of Baden." It is a beautiful and clean city. There the gospel has taken a better hold upon the people, and there were ninety present at Sunday-school, well organized, indeed, after the style in Zion, and with a lovely choir. As I was given permission to select the branch to which I should belong, I chose the small one that needed building up. President Angus

J. Cannon then called me to the presidency at Mannheim, where I have labored for the last twelve months. We started to organize and work after the method of President James Gunn McKay, who was my teacher for some years during my stay in London, and his six questions are well known by the saints at the present time. I also gave the brethren lessons in English. We have a special class on Saturday evenings. A great deal of interest is displayed in obtaining a greater knowledge of the gospel, and the lessons given at Bible class and Sunday-school are always well attended by the pupils.

The first few months we got on splendidly. Then we were turned out of our place of worship, on account of the house shortage. But we held our meetings as usual in the homes of the saints, and sometimes in a wood nearby; but be sure we kept it up and never missed one. We fasted and appealed to the Lord to give us a place of worship, and He heard and blessed us with a much nicer place. And strange as it may be, it is the same place where we held meetings some years ago. It had been occupied by a tobacco manufacturer. We had the place done up nicely, turning "the smoke devil" out of it all right, and now we can preach the Word of Wisdom in a house where it is kept to our heart's content. A large number of the well-to-do people of Mannheim are Jews, and while going tracting the other day with a young deacon we met quite a lot of them, but their time is not yet.

We had seven new members baptized during the year, and have made quite a number of friends. Here is a description of how the sacred ordinance was performed in the open river in spite of the coldness of the season. It was on a dark night in February, a gathering of about twenty-four saints walked along the lonely banks of the river Neckar, a side-stream of the grand old "Father Rhine." The candidates were the parents and their little son aged eleven, and a boy of eight, belonging to one of the saints. After we commenced with prayer, the President took a walking-stick and going into the water sounded the depth, finding the right spot twenty yards away. The first candidate was a young man, and having lost one of his legs in the war, I carried him in my arms to the brother who officiated and performed the baptism; then I took him back and fetched the boys. The mother I led by the hand. You can fancy the scene, the water being icy cold at that time of the year; one of the little boys reminding us of this fact while he stood in his shirt nearly up to his neck in the water by saying: "Please get it over quick, it's getting cold." This month we have baptized three new members, ages ranging from forty to sixty years.

We have now more religious liberty, since the overthrow of the monarchy. Then our elders from Zion were hunted from place to place, and driven from city to city by the police. Now we can announce our meetings in the daily paper, and since my stay here

we have not even once been disturbed at our gatherings. We have made many friends, and have at times as many as forty attendants at Sunday-school, and the afternoon meetings even exceed this number, which shows that the work of the Lord is progressing here. There are a number of German and Swiss brethren doing missionary work in nearly all parts of Germany, and I was told by our conference president, J. Borkhardt, that they are making headway with their work. Last August we held a conference in Karlsruhe, where we had the pleasure of welcoming President Angus J. Cannon, whose headquarters are in Basel, Switzerland. He visited many of the branches personally, and after his return he reported the prevailing condition to President Heber J. Grant, and appealed for help. Then the good saints in Zion responded with their whole heart and soul, and President Cannon was able to buy foodstuffs from the American army stock at Cologne. The food was distributed to the hungry members in Germany. We number some nine thousand souls. I am sorry to say that two railway waggons laden with precious food were stolen on the way to us. Believe me it was a welcome gift to us all, and the help came just at the right time, when things looked rather dark. May God bless our good brothers and sisters and friends in the choice land of liberty. Our prayers unite with theirs that the Lord may redeem Zion and its people in the near future. Every old piece of clothing, old boots, etc., are a welcome gift to our poor saints, for it is impossible to purchase new clothes for people having small incomes.

Nephi the great prophet saw in a vision the condition of the church of the Lamb in our time, and he recorded it in these words: "I beheld that the Church of the Lamb, who were the saints of God, were also upon the face of the earth; and their dominions upon the face of the earth were small."

HERMANN STULZ.

A YEAR FROM NOW.

Seek not to see ahead too far,
Or you will fail.
The things gone by, and those that are,
Were they not hidden 'neath a veil?

A year may bring us either pain
Or happiness.
To tell which now would be vain;
Presaging time is idleness.

Pray only that your eye may be
Made clear and strong
Enough not to pierce through, but see
The drama slowly move along.

Clifton, Idaho. O. E. HOWELL.

THURSDAY, MAY 6, 1920.

EDITORIAL:

PRECISION OF PROPHECY.

On the 24th of April, 1920, the Supreme Council of the Peace Conference meeting at San Remo, Italy, continued its discussions of the territorial clauses of the peace treaty with Turkey, and examined the question of the mandate for Palestine, and the establishment there of a national home for the Jews. The statesmen present upon this occasion were: Signori Nitti and Scialoja, representing Italy; Mr. Lloyd George and Lord Curzon, Great Britain; MM. Millerand and Berthelot, France, and Mr. Matsui, Japan. Mr. Underwood Johnson, the American Ambassador to Italy, who has been instructed by his Government to take part in the meetings with a watching brief, also attended.

The conclusions of the Council announced on the 25th, are briefly contained in the following press despatches, together with expressions of approval and delight, from many Jews and their friends in London and the United States:

San Remo, April 26th.—The decisions of the Supreme Council on Palestine are hailed with great satisfaction in Jewish circles. The Zionist and Arab delegations dined together last night and both sides declare their readiness to co-operate in the Near East.

Doctor Weizmann, head of the Zionist delegation, said:

Two decisions have been reached which are of the utmost importance. The first is the embodiment of the Balfour declaration on Palestine in the Treaty, thus giving it international sanction. We have always considered Mr. Balfour's declaration as the charter of our liberties, and as a turning point in Jewish history.

The second decision is that the British Government, which is the mandatory power in Palestine, has agreed that a civil administration shall be set up in Palestine immediately, to carry the Balfour declaration into effect, always having regard for the legitimate interests of the non-Jewish communities. The Zionists are satisfied that the intentions of the Government will be carried out without delay.

The London Jewish Correspondence Bureau received the following statement from Sir Stuart Samuel, the President of the Jewish Board of Deputies:

Jews everywhere will hail with delight the news that Great Britain is to be their protector in Palestine. British rule means equality and religious freedom for those fortunate enough to be under her sway.

A cable from the New York branch of the Bureau says:

The news has made a deep impression on American Jewry. Spontan-

eously groups of Jews appeared in the streets, and gathered together at the street corners eagerly discussing the important event. The Jews of New York and of every other important town in the United States are anxiously awaiting further particulars about the San Remo decisions. The news of the reaffirmation of the Balfour Declaration came to them as a joyful surprise.

From the above it will be seen that the apprehension of many people, especially in the United States, that Great Britain was about to evade the responsibility of the mandate for Palestine, was not well founded, and that the Balfour declaration was not only reaffirmed, but is written in and becomes a part of the treaty with Turkey itself. This historical incident, so widely and gladly acclaimed, is bound to take a high place in the annals of modern Jewry. The political power of the great nations of the world combined, to write this page in the history of the restoration of the Jews to the land of their inheritance.

Let us consider how the political action, by which this has been accomplished, precisely fulfils a prediction of a latter-day prophet and apostle; one who spoke and wrote with as firm a testimony and as clear a vision as Jeremiah or Ezekiel. The mission to Jerusalem and ministry of Elder Orson Hyde is well known, and has, within a few months past, been republished in the *Star*. He was one of the original Twelve Apostles ordained in 1835 by Oliver Cowdery, who was called to be an apostle of the Lord in 1829, and ordained by the Apostles Peter, James and John. Elder Hyde received, in a heavenly vision, the forecast of his mission to the Holy Land, and in 1840 he was called and set apart by the Prophet Joseph Smith to that mission. Elder John E. Page, also of the Twelve Apostles, was called to go with him, but failed to do so.

In the reports of his progress going to and from Jerusalem, Elder Hyde wrote to Elder Parley P. Pratt in England, and to the Prophet Joseph Smith at Nauvoo, Illinois, lengthy letters detailing his experiences, involving many hardships of travel; of his dedication of the land for the return of the Jews; and incidents of marvelous interest, in which he realized the promises of his vision; was given signs and manifestations of the divine guidance; and, in the exercise of his prophetic power, was able to precisely foretell the events of the past two years, culminating in the action of the Supreme Council on the 25th of April, 1920, when the mandate for the government of Palestine was given to Great Britain in preference over all other nations. In his letter to the Prophet Joseph Smith, dated at Triest, January 1st, 1842, Elder Hyde says: "It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad. And I will here hazard the opinion that by political power and influence they will be gathered and further, *that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political*

power, and advance in the front ranks of this glorious enterprise."

The military conquest, in 1917-18, by the British General Allenby and his army, did not quite so precisely fulfil the above prophecy, though it led to it, as has the adoption of the Balfour pronouncement by the political leaders of the allied nations defining the terms of peace with Turkey, at San Remo. Elder Hyde uses the phrase, "I will here hazard the opinion" instead of "I prophesy." He was a courteous gentleman and punctilious in his observance of the proprieties of address to his superiors. He was writing to the Prophet, and it would have seemed to him not quite modest to announce his forecast in the stronger phrase. That he might have done so no one can doubt, who knew the man, and the inspration of the Spirit of God which directed and sustained him.

J. F. W.

THE BOOK OF ABRAHAM.

A Study by A. A. Ramseyer.

II.

Let us now analyze the most prominent principles disclosed in a careful reading of the Book of Abraham, by comparing them with the vast amount of information that is now found in the world, the greater portion of which was unknown in the days of Joseph Smith, the Prophet.

ABRAHAM'S ASTRONOMY.

Chapter III. (verses 1-17) of the Book of Abraham deals with astronomy; this portion of the writings is supplemented by some of the explanations of cut or fac-simile No. 2: Kolob, signifying the first creation, is nearest to the celestial, or residence of God. There are several great governing stars which are near the throne of God. Kolob is the first in government, and the last pertaining to the measurement of time; one revolution of Kolob is a day unto the Lord, but one thousand years according to the reckoning of time kept on our earth. Kolob is the greatest of all stars because it is nearest unto the Lord, to govern all those planets which belong to the same order as the earth. Standing next to Kolob is Oliblish, which is the next grand governing creation near to the celestial or place where God dwells; holding the keys of power also, pertaining to other planets. Another governing planet is called in Egyptian: Enish-go-on-dosh, borrowing its light from Kolob through the medium of Kae-e-vanrash, which governs fifteen other fixed stars, etc., each globe being governed by some one higher in order, around which they move in their annual revolutions. In other words, the sun and other larger stars are circling around other centers.

This grand conception of the universe was generally unknown to astronomers at the time Joseph Smith translated the Book of Abraham. "In all scientific circles the sun had been considered to stand still, no motion being attributed to that immense body, except that of rotation upon its own axis, once in about twenty-five days. Neither Copernicus, Kepler, nor Newton ever expressed the least idea of a knowledge of the great fact, that the sun does really move through space. This important element in astronomical science was first announced by that most excellent man and able astronomer, Sir William Herschel; and his son, Sir John Herschel, mentions this distinctly at page 397 of his "Treatise on Astronomy," published in 1833, where he observes, in allusion to a supposed general tendency of the stars to move to some point in the heavens, that this general tendency was referred to by Sir William Herschel "to a motion of the sun and solar system in the opposite direction." Sir John Herschel goes on to say that, "no one who reflects with due attention on the subject, will be inclined to deny the high probability, nay certainty, that the sun has a proper motion in some direction." (Lieut. R. J. Morrison of the Royal Navy, *The Solar System As It Is*, London, 1857).

We see that two years before Joseph Smith got acquainted with the system of Astronomy as understood by Father Abraham, John Herschel, the astronomer, vaguely ascribed some motion to the sun only. Since the publication of the Book of Abraham, the German astronomer, Maedler, has attempted to prove that "our sun and solar system do really move round a common center, supposed to be near the star Alcyone, one of the Pleiades, which was well received by astronomers generally." Astronomers, however, do not wish to disturb existing systems, says Lieut. Morrison, who proves conclusively that the sun moves fifty seconds per year, which arc is the amount of the precession of the equinoxes, the sun moving in the Zodiac at that rate; which means that the sun rolls along through space at the enormous rate of 99,897 miles in one hour, or 1,665 miles per minute, or 27.75 miles in each second of time. The author exclaims: "If such be the sun itself, and such the stupendous motion of the sun, what must the Creator be?" "The sun evidently does move, either in a direct course, or right line, or otherwise in a curve so extremely large that the portion we have to deal with in speaking of one year's motion, is so infinitesimally small that we may safely consider it, as is done with very small arcs of circles, similar to a right line. Yet is the linear measure of that extremely small arc not less than 875,696,000 miles, the arc itself not being more than fifty seconds of a degree! This, of course, would lead to the fact that the sun, if he travel in a circle, must be distant from the center of that circle about 37,300 times his distance from the earth."

"The reason it is conceived that the sun moves, if in a circle, as is highly probable, just 50″ per year, is that the amount of the

recession of equinoxes is *that amount*; and, if the sun moves *backwards* in the zodiac at that rate, the stars would *apparently* move forward at the same rate, as they really are found to do. Now, it being *known* that the sun moves, it is much more probable that he, *one body*, should, by his motion, be the true cause of this *apparent* stellar motion, than that *those numerous bodies should coincide* in moving exactly at this precise rate" (Lieut. Morrison).

"The precession of the equinoxes is a name given to a gradual change of place, which is constantly going on, as to the point where the sun each year crosses the celestial equator, or when the spring begins. The sun does not cross at the same place each year; on the contrary, each time when the sun completes the circuit of the zodiac, he crosses the equator at a point a small distance *back* of the place where he did so the previous year—in consequence of which the equinoctial point is annually falling back at a uniform rate (50″)" (Robert H. Brown, *Stellar Theology*, page 29).

This much about the sun's motion. Let us now see how the ancients represented the sun in picture and poetry. In his Georgics (Bk. I., 217-8) the Latin poet Virgil mentions among the constellations which serve for calendar: "the shining Bull with its golden horns opens the year," viz., inaugurates the spring. *Taurus* (the Bull) was held by the Egyptians, and most of the nations of antiquity, as a sacred constellation. Before the time of Abraham, or over four thousand years ago, it adorned and marked the vernal equinox, and for the space of two thousand years the Bull was the prince and leader of the celestial host. The sun in Taurus was deified under the symbol of a bull, and worshiped in that form. The sacred figures found among the ruins of Egypt and Assyria, in the form of a bull with a human face, or a human shape with the face and horns of a bull, are emblematic of the sun in Taurus, at the vernal equinox." (The same, page 25). Afterwards, the vernal equinoctial point moved back from Taurus to Aries, on account of the motion of the sun or precession of the equinoxes.

Therefore, when we read that figure 5, in the second cut of the Book of Abraham, which represents a bull, "is said by the Egyptians to be the sun," a statement of a scientific fact is presented to us which was well known to the Egyptians, who worshiped the bull (the golden calf is the same) as representative of the awakened generative forces of nature in the spring of the year.

In the same cut, No. 2, we are told that Fig. 6 "represents the earth in four quarters." Looking closely at the four forms drawn under No. 6, we see first a human shape with the head of a ram; the second is a shape with the head of a lion, the third a shape with the head of a bird, and the fourth a shape with the head of a fish; these represent the four quarters of the zodiac, through which the earth travels during its yearly circle. The constella-

tions or signs of the Ram, the Lion, and the Fishes, which represent the first, second, and fourth quarters of the zodiac respectively, are so plain and so well known, as to require no further explanation. The third figure or shape, that with a bird's head, requires an explanation: formerly the eagle was the sign or illustration used to represent that constellation we now call the Scorpion. In the sacred literature, when we read of beasts having the "faces" of a lion, of a calf (or ox or bull), of a man, and of an eagle, we are reminded of the four cardinal points known to the ancients, viz., the summer solstice (the Lion), the vernal equinox (the Bull), the winter solstice (the Water Man or Aquarius), and the fall equinox (the Eagle or now, the Scorpion); these four figures or signs being then one sign ahead of what they are now. We now say; the signs of Cancer (the Crab), Aries (the Ram), Capricorn (the Goat), and Libra (the Balance), which represent exactly the same four cardinal points, moved one sign backward on account of the precession or rather recession of the equinoctial point.

Of special importance then is the following statement taken from page 93 of Brown's Stellar Theology: "The Egyptians, who held the constellation *Leo* in special reverence, most frequently combined the human figure with that of a lion, to which they sometimes added the wings of an eagle. Others had the head of a ram, alluding to the sign Aries." This much about the four quarters of the earth, or cardinal points of the zodiac.

In the Book of Abraham we are given the two end links of the great Universe in the following language: "And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after His manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob. And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years" (Ch. III., 4, 6).

In other words, our little earth revolves for one thousand years around the sun during the time that the giant star Kolob revolves once upon its axis: that is one end link of the chain that brings us nearest to the celestial residence of God; the other end link nearest to us is our little moon, which turns upon its axis, just as fast as it revolves around the earth, or in $27\frac{1}{3}$ days (moon's sidereal day); its solar or real day from new moon to new moon is $29\frac{1}{2}$ days; hence daylight and night on the moon are each nearly fifteen days in

length (*Sharpless and Philips, Astronomy*). The records of Abraham, when revealed in their fulness, will prove exceedingly valuable to astronomers, for we do not know the exact time of revolution of many planets near us, not even that of the sun; yet to Abraham was "given to know the set time of all the stars." But in the brief glimpses of astronomy granted us in the Book of Abraham, the mind of man finds its own insignificance. We have bright, capable, intelligent, scientific searchers, discoverers, and inventors, "one being more intelligent than the other;" but what shall we say of the Great Designer and Architect of the Universe?—"There shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all" (Ch. III., 19). He is the Master Mind, the Supreme Intelligence.

(TO BE CONTINUED).

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held Sunday, April 25th, 1920, in the Oldham meeting-house. There were in attendance, President George Albert Smith, and Elder Jnnins F. Wells, President William J. Starkey and Elder Ira William Mount of the Liverpool conference, and President Walter Roberts of the Manchester conference.

The morning session: Invocation by President Walter Roberts. The Sacrament gem was repeated in concert, led by Brother Edward Marcroft of the Rochdale Sunday-school, and was administered by Elders James L. Jackson and Charles C. Johns.

An excellent program was rendered by the children of the respective branches, several of the items being exceptionally good.

President Roberts welcomed all present, and hoped the spirit of the Lord would be with us during all the sessions.

Elder Wells commented on the program rendered. Nothing, he said, was so beautiful as the voice of children proclaiming faith in the Lord. He quoted III. Nephi, 26th chapter, where little children spoke to their fathers great and marvelous things. He advised all to teach their children eternal truths, such as would abide with them, build up their characters and assure them of success in life. The greatest joy of life was to know the mind and will of God concerning ourselves, and in doing it.

President Smith said the Deseret Sunday-school was the largest in the world, united in thought and teachings. Children were a great heritage, and were worth more than the wealth of the world. The truth had never been popular, and never would be while the devil lives. Persecution kept us humble and prayerful, but we had the comfort of communication with heaven. Guardian angels looked after our children. "Live," he said, "by the light

given, love your children and other men's children and exemplify the gospel in your lives."

Benediction: Elder John E. Simpson.

The afternoon session: Invocation, Elder Arthur Johnson.

President William Starkey quoted: "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." In them we shall find the straight and narrow path that would lead us back to our Father in heaven. The plan of the gospel had never been changed. Faith, repentance, baptism, and the gift of the Holy Ghost were the fundamental principles.

Madam Gwennie Ellis sang beautifully the sôlo, "Rock of ages."

President Smith was the concluding speaker. He said, "The song of praise was a prayer unto God." Beauty in music, literature, and in all the arts we should encourage and seek after, as part of our religion. We were all brothers and sisters and had earned the right in the previous existence to come to this earth and obtain a physical body. It was necessary even for Christ to do so, in order that he could be exalted to his Father's side. His life was perfect, he found the way of the resurrection, and opened the grave; but he was not welcomed by the people, though they had looked for him. They could not agree that it was He, but they agreed in that awful cry, "Crucify Him." Christianity today is not agreed. While admitting and obeying the smallest law of nature, they reject the greatest law concerning their souls. Any haphazard way, instead, would seem to do. We were on the verge of a great upheavel. The devil has poisoned the minds of men. It was not arrogance to say the churches were wrong. They would themselves admit the apostasy, and reason and history broke their claim to continued authority. People of the world are not churchgoers; they are lovers of pleasure instead of lovers of God.

Madam Gwennie Ellis and Sister Flossie Roberts rendered the duet, "Oh, lovely peace."

Benediction: Elder William Boreham.

Evening session: Invocation, Elder Richard Tinsley.

Elder Wells was the first speaker. He stated that no man knows the things of God but by the Spirit of God. Intelligence is the power to know, and in its perfection is the glory of God. To know and do right is heaven. Heaven is here on earth for those who have obeyed the commandments, and are at peace with God and love their fellowmen. Religion is the law of life here and hereafter. Its non-observance means death. The power of life is given to us all, and we are privileged to choose for ourselves whether we shall live or die. We must conquer the evils of this life. Our temptations and our pains are nearly all of the flesh, appertaining to the earth. To overcome leads to salvation. Repentance means stripping from our lives the things that degrade us. Then our conduct conforms to principle, and our principles will be revealed

by our practice. He spoke of spiritualism. Said its practice is a surrender of a superior to an inferior spirit, and is a disgrace and degradation to one in the body. It is of the devil. God works in the light, not in mystery. We ourselves are greater than any unembodied spirit. We can and should question and command such.

Madame Gwennie Ellis sang, with much feeling, "The Better Land."

Elder Mount said he had enjoyed the meetings, and felt inspired and better for having come. He bore a strong testimony, and said that if we sought a position in our Father's kingdom, we would need all the intelligence that we could get.

"A selection from the Messiah," was rendered by Sister Flossie Roberts and Madame Gwennie Ellis.

President Roberts presented the general and local authorities of the Church, who were unanimously sustained. He then spoke, saying it was only consistent that there should be one true Church. Paul taught this in his writings. There were apostles, seventies, priests, teachers, bishops, and deacons in the Church that Christ established. It was a complete organization, and was kept complete, but only for a little while. Darkness came, the apostles were killed and the gospel was taken from the earth. The Prophet Amos prophesied that there would be a famine for the truth. God has revealed to Joseph Smith this truth again, but the world will not accept his testimony.

President Smith was the concluding speaker. The Church, he said, stands for truth. He pointed out some of the fruits of Mormonism, for by their fruits ye shall know them, Christ had said. He blessed all assembled, and advised the saints to dedicate their lives to the service of God. Let your light so shine that men may see your good works, and glorify your Father which is in heaven.

Benediction by Elder Mount.

On Saturday afternoon, April 24th, 1920, a union meeting of the Church workers was held. Reports were given by the presidents of the branches and lady missionaries. Afterwards President Smith gave some valuable instructions to those present.

DORIS NEWTON, Clerk of Conference.

CONTENTS:

The Annual General Conference 289
How I Found the Saints in Germany 293
Poetry: A Year From Now ... 295
Editorial: Precision of Prophecy 296
The Book of Abraham 298
Minutes of the Manchester Conference 302

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.